

## The Council of Nicaea

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even lost one or two of its qualifying and explanatory sentences. But these modifications have not touched its central theses, and, above all, the Homousion remains.

In order to make the position absolutely clear and preclude even the most subtle from placing an heretical interpretation upon the words employed, there was added a special anathema of the Arian doctrines.

" But those who say, \* Once He was not/  
and \* Before

He was begotten, He was not/ and 'He came into existence out of what was not/ or those who profess that the Son of God is of a different \* person \* or \* substance/ or that He was\* made/ or *h* 'changeable' or

<sup>1</sup> mutable<sup>1</sup>—all these are anathematised by the Catholic Church."

This was the formal condemnation of Arianism. In all the Protean shapes it was capable of assuming, and the vast majority of the bishops cordially approved.

But what of Anus and his friends, and what of the Eusebian party? Interest centred in the action of the latter. Would they accept the text and sign? Or would they hold fast to the condemned doctrines? They loudly protested, of course, against the anathema, and the Homousion in the creed itself was repugnant to their intellect. Eusebius of Cæsarea asked for a day in which to consider the matter. Then he signed, and wrote a letter to his flock at Cæsarea excusing and justifying his conduct, and explaining in what sense he could